

rude traditions of a primitive people. Jablonski's second authority, Macrobius, is no better, but rather worse. For Macrobius was the father of that large family of mythologists who resolve all or most gods into the sun. According to him Mercury was the sun, Mars was the sun, Janus was the sun, Saturn was the sun, so was Jupiter, also Nemesis, likewise Pan, and so on through a great part of the pantheon.¹ It was natural, therefore, that he should identify Osiris with the sun,² but his reasons for doing so are exceedingly slight. He refers to the ceremonies of alternate lamentation and joy as if they reflected the vicissitudes of the great luminary in his course through the sky. Further, he argues that Osiris must be the sun because an eye was one of his symbols. It is true that an eye was a symbol of Osiris,³ and it is also true that the sun was often called * the eye of Horus " ;⁴ yet the coincidence hardly suffices to establish the identity of the two deities. The opinion that Osiris was the sun is also mentioned, but not accepted, by Plutarch,⁵ and it is referred to by Firmicus Maternus.⁰

Amongst modern scholars, Lepsius, in identifying Osiris with the sun, appears to rely mainly on the passage of [^] ^Cel" Diodorus already quoted. But the monuments, he adds, Osiris with also show " that down to a late time Osiris was sometimes ^{sim}-god, conceived as *Ra*. In this quality he is named *Osiris-Ra* ^{does not}

¹ See Macrobius, *Saturnalia* ^ bk. i.ing might be called a ^s Horns-eye,'

² *Saturn*, i. 21, II. especially if offered to the dead. Ex-

³ Plutarch, *his et Osiris*, 10 andcepting the sacred beetle, or scarab, 51 ; Sir J. G. Wilkinson, *Manners* it became the commonest and the *and Customs of the Ancient Egyptians* most revered symbol known to (London, 1878), iit. 353; R. V.Egyptian religion, and

the myriads
 of eyes, wrought in blue
 or green
 (Egizia,) pp. 782 sq.; E. A. Wallisglaze, or even cut from costly
 stone,
 Budge, *The Gods of the Egyptians*, which fill our museum
 collections, and
 ii. 113 sq.; J. H. Breasted, *Development* are brought home by thousands by
 the
went of Religion and Thought in modern tourist, are
 survivals of this
Ancient Egypt, pp. 11 sq. Strictly ancient story of Horus and his
 devo-
 speaking, the eye was the eye of Horus, tion to his father" (J. H.
 Breasted,
 which the dutiful son sacrificed in *op. cit.* p. 31).
 behalf of his father Osiris. "This act 4 g. A. Wallis Budge, *The*
Gods of
 of filial devotion, preserved to us in *The Egyptians*, i. 467 ;'
 A. Erman,
 the Pyramid Texts, made the already *The Egyptian Religion?* p. 8.
 sacred Horus-eye doubly revered in . . .
 the tradition and feeling of the " *Isis et Osiris* > \$² '
 Egyptians. It became the symbol ⁶ *De errore*
profanarum religionum ^
 of all sacrifice; every gift or offer- 8.